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THE

American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

OCTOBER, 1876.

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American Missionary

VOL. XX. OCTOBER, 1876. No. 10.

AMERICAN MISSIONARY ASSOCIATION.

ANNUAL MEETING.

The Annual Meeting of the American Missionary Association will be held in Fitchburg, Mass., commencing on Wednesday, Oct. 25th, at 3 o'clock, P.M.

The sermon will be preached by Rev. N. J. Burton, D.D. of Hartford, Ct. Gen. Clinton B. Fisk will deliver an address. Pres. J. H. Seelye of Amherst College, Mass., has promised to speak also, if his engagements will permit, and other speakers have been invited.

A cordial welcome of invitation is extended by the people of Fitchburg. A full representation of the churches is earnestly desired.

THE WORK OF DEATH AND THE TRIUMPH OF GRACE.

Much of our space is occupied with two obituary notices—that of Rev. E. P. Smith and of Miss L. A. Woodcock. These two persons were alike in their consecration to Christ and in their care of the lowly; they differed in external relations. The one was a lady, who, though a foreign missionary, yet lived and toiled quietly among the ex-slaves of Jamaica; the other stood forth in the front rank of those seeking to bless the needy and the suffering—the poor children of the great city, the sick and wounded soldier, the emancipated slave and the wronged and vindictive Indian. The one returned home, and met her death among her friends—the other among strangers on the western coast of Africa. They have now met before the same Throne, and they join in the same songs of praise. May we all have a share in their toil here, and their triumph hereafter.

WESTERN AFRICA—THE WHITE MAN'S GRAVE; THE COLORED MAN'S FIELD OF MISSIONARY LABOR.

The mysterious and deadly malaria that reigns over the long low coast of Western Africa has claimed another noble victim. Rev. E. P. Smith rests in his grave at Old Calabar. This death is a sad blow to the Association; and along with it comes the return of Mr. Burton who for twenty years has toiled in our Mendi mission.

There is a voice of God in all this. It comes to us from the grave of the sainted Smith, and it comes from our Mendi mission needing so many more laborers. It calls us to hasten the preparation of the Freedmen as missionaries to Africa—they are the sons of those who were torn from this very coast and dragged to bondage here—their color will make them welcome to the father land, and their constitutions will much more easily become acclimated. Does not God mean that they shall bear the Gospel thither? Will American Christians accept the Divine purpose and give these people the training for their work?

PRESIDENTIAL ELECTION—SOUTHERN MASSACRES.

The Presidential contest calls attention anew to the South, and the condition of its diverse races of people. We fear it will lead to renewed criminations, exaggerations and denials,—nay, that it will provoke once more the hostilities and murders from which, in one way or another, each party hopes to secure its own advantage.

We have little hope in mere partizan conflicts or victories. They do not reach the root of the evil, and what is worse they divert attention from it. Unless the nation can be aroused to the deep and settled conviction that a far more radical remedy is required, the condition of the South will go from bad to worse.

The fundamental fact that underlies and gives form to all other facts, is the settled purpose of the ruling race to establish *a white man's government* in the South. The necessity of this is one of the firmest convictions in the minds of the whites. How far the venality, the ignorance, and the misrule of the blacks, where they have had the power, give good grounds for this conviction, we will not argue. Every fair-minded man must admit the force which these considerations would naturally have on the white Southerner.

To the realization of the ideal of the white man's government, every energy will be applied,—personal influence, flattery, denial of employment, threats, violence and death. The better class deprecate harsh measures, for they know the necessary reaction at the North, and many of this class are personally disinclined to violence. The rougher and more embittered classes love the excitement and revenge which violent methods furnish; but, whether it be by the gentler or the severer methods, both classes are agreed that the result must be reached. The effort began in the more northern states of the South, where the small colored vote made it easy; then it was pushed into Georgia; then into Mississippi; now into South Carolina and Louisiana. It will be pressed to the bitter end. There will be no opposition to the voting of the blacks in precincts where they are in the minority; a few colored men will be permitted to enter the State Legislatures—where their ignorance and impotence may serve a purpose, but, as a rule, colored majorities will be overcome.

There is no governmental or political remedy for all this. The jealousy of

federal centralization, nay, the peculiar character—may we say, the weakness—of the Federal Constitution, will check the interference of the national government; and the inefficiency of political parties is already tested by the experience of every year since the war.

What if the dominant race succeeds in achieving the "white man's government?" The consequences will be many and disastrous. The South will once more hold the balance of power in national politics, thus engendering again the old sectional antagonisms: it will perpetuate the plantation system, resisting the division of the land among the masses, thus perpetuating the strife between the industrial system of the North and South; it will prevent popular education, aggravate race distinctions, and perpetuate caste.

On the black race the consequences will be evil, and only evil, and that continually. Perpetual strife between the races will be inevitable. The black is naturally peaceful, but he now has a liberty he once had not, and will not yield without continual outbreaks of resistance. If the danger of slave insurrection kept the South in a fever of anxiety in the olden time, how will it be when the slave is free? A serf class is an anomaly in a free government. If there must be a subject race, slavery is the safest way to keep it down.

But a still more disastrous result will be in the discouragement of a portion of the colored race. Without education, with no prospect of ownership of land, and cut off from all avenues to honorable pursuits and ambitions, they will sink down in ignorance and degradation; as hopeless and helpless for themselves, as burdensome and dangerous to the land in which they dwell.

What then is the remedy? It is briefly stated: Make the negro an intelligent man and Christian, with a piety that is ruled by a practical morality. He has a patient industry that can accumulate wealth; he has an intelligence capable of the best culture; and he has a warmth of religious nature that can yield the richest fruits of piety. He can be made a valuable citizen in America and an ambassador of civilization and Christianity to Africa.

But this is said to be a slow process. That is no solid objection, if it be the only process. But it is not so slow as some persons imagine. We make this statement unhesitatingly, that as a rule the South has been most peaceful in *those localities where Christian schools have been longest and most successfully carried forward among the blacks.* The blacks have been made more worthy of respect, and the whites have accorded it to them. The result has been peace. Let the means of such improvement be multiplied in some measure as the case requires and the gratifying results will be reached with cumulative rapidity.

WHAT IS NEEDED? WHO WILL DO IT?

In an able article, in the *Congregationalist*, under the above heading it enumerates several things that need to be done. We copy the third item as being, in our estimation, of great moment, and forcibly stated.

"In the third place, we need that the begun work of reconstruction at the South shall be carried forward, until, in good faith and honesty, everywhere, every citizen, whatever his color, condition, or history, shall have the full and undisturbed possession of his entire legal rights. To fail to do this, and to surrender the half-rescued bondmen to the practical power of their old masters once more, will be an act so infamous on our part, that it could hardly fail to call down upon us the judgments of God, besides awakening the scorn of the good."

WHERE APPLY THE KNIFE?

The ever present call for retrenchment impels the Secretaries of the Association to press the inquiry upon our workers: Can you cut down in your part of the field?

We give the reply of Rev. W. C. Pond, of San Francisco, as an illustration of others. It will be recollected that last year Bro. Pond, in answer to a similar inquiry, gave reasons so full and satisfactory that no material reduction was made to the appropriation for the Chinese missions in California. Since then our careful readers will remember that special blessings, in general prosperity, and in the conversion of souls have attended the efforts at that mission. We ask our patrons to hear Bro. Pond again.

"Respecting any reduction of our appropriation I would only repeat what I said in my communication to the Ex. Com. portions of which were printed in the 'MISSIONARY' for May. But I should repeat it with increased confidence and emphasis. As to the *work* here, to cut *at all*, will be to draw *life*-blood Five hundred dollars withdrawn would cripple us far more than it could possibly relieve the treasury. My earnest advice is to *increase* the appropriation if possible. If God bless us in the future, as in the past, it will certainly *pay* the Association to do this. It will bring, what you most of all desire, "sheaves gathered unto life eternal": but it will also bring an increase of contributions to your treasury. Pardon the almost impertinent assurance with which I speak. It is in view of significant tokens which begin to recur quite frequently in letters coming to me, of the interest this work is awakening Eastward."

A GOOD USE FOR FIVE HUNDRED DOLLARS.

Five hundred dollars will erect a building that will serve as a meeting house and school house, will sustain preaching in the building for a year and a school for part of a year, and thus lay the foundation for preaching and teaching thereafter.

This can be done by locating the building near one of the larger schools of this Association, from which a Theological student can go as preacher, and another student as teacher. A church may be formed and a school gathered that by and by can become self-supporting.

The American Missionary Association wishes to plant twenty such mission churches this year. Can twenty liberal minded donors be found to furnish the means?

SUCCESSFUL CHURCH BUILDING UNDER DIFFICULTIES.

Under the heading "CHURCH HISTORIES," our readers will find two interesting sketches, showing the zeal, faith and perseverance called forth by the difficulties of building churches in the South. The facts may encourage others. If the donation of THREE CENTS by a little boy was sufficient for a beginning in one of these cases, who need despond, or who should despise the day of small things?

FACTS IN A NUT-SHELL.

America's Strength and Weakness.

1. STRENGTH. The virtue and intelligence secured by her founders, by laying her corner stones in the Christian CHURCH, the Christian SCHOOL and the Christian HOME.

2. WEAKNESS. The ignorance and vice of large masses of her present population. Eight per cent of her voters at the North cannot read the ballots they are entitled to cast, and nearly *forty* per cent at the South, and among these the pure church, school and home are the great want. Yet no people on earth are more ready to receive the pure gospel, or more plastic under its influence.

The Indians.

In Canada the Indians are peaceful ; in the United States, hostile and revengeful. Canada treats her Indians justly; the United States wrongs them, corrupts them with liquor and kills them by her soldiers.

It costs hundreds of thousands of dollars and many lives of white soldiers to kill one Indian. A few dollars and a little Christian labor would have trained him to industry and civilization.

The Chinese on the Pacific.

It is a shame, an inconsistency and a crime for free America, that claims to be the asylum for all races, to debar the Chinese from coming, or mob and kill those that are here. They come to work and to get our language. They may thus learn of Christ and carry the knowledge of him to China.

Justice and Judgment.

Slavery was expiated by blood, by wasted treasure and by an inheritance of debt and business disaster over the whole land. The wrongs of the Indian have been avenged in like manner.

God's justice still lives ; it will require at our hands the exact penalty for our neglect of the emancipated slaves, for our frauds upon the Indians and for our injustice to the Chinese.

The Golden Opportunity.

American Christians : Be zealous in the choice of your national rulers, rejoice in your centennial glories, be earnest in bearing the gospel to distant nations, but *neglect not justice and Christian duty to the despised races at home !*

SEND FORWARD THE FUNDS ! !

We would remind treasurers of churches, Sunday-schools, and any others who have in hand moneys designed for the American Missionary Association that our fiscal year closes with the month of September. We may keep our books open a week longer, in order to gather in late contributions. But we urge those holding funds for our treasury to forward them at once. All amounts that reach us before October 6th will be counted in the receipts of the year. We need every cent that is due, and the contributors ought to have the credit of it. *Forward the Funds ! !*

SECOND-HAND COMMUNION SETS.

Churches at the North having unused Communion Sets can place them to good and grateful use by forwarding them to the Rooms of the American Missionary Association, 56 Reade St. New York. Several of our churches in the South can thus be saved an expense they cannot well afford.

FREEDMEN.

VIRGINIA.

A Pastor's Experience among the Freedmen—Their Peculiar Characteristics and Needs—Conservative Methods.

From Rev. Richard Tolman, Hampton.

After six years of experience as pastor of Hampton Normal School, it may be well to give some account of our religious work and its results. While the same gospel of truth and grace is needed by all, if we would be wise to win souls to Christ, our modes of applying the gospel must vary with the circumstances; it being utterly impracticable that a key of precisely the same form should fit every lock. Very significant is the manner in which our Lord shaped his instructions to the character of those addressed. To the reticent and retiring, prone to distrust themselves and hide their light under a bushel, the direction of the Master was, "Go, tell what the Lord hath done for you." But to those of the opposite class, his charge was just the reverse, "Jesus charged them that they should tell no man;" it being important that they should consider what he had done for them in the quiet of their souls, lest all the desired impressions for good should be dissipated in talk. So the very same modes of religious working which answer well with one class, may be quite unsuited to another.

In my pastoral labor, therefore, among so excitable and demonstrative a people as those of the negro race, I deem it advisable to restrain, rather than encourage their propensity to emotional and sensational display. Instead of asking those religiously interested, for example, to "rise for prayers," which they are peculiarly ready to do, and peculiarly prone to trust in as the first step in the Christian life, I prefer to invite them to a private personal interview, where they can be more thoroughly tested, and religion may be unfolded to them in its unobtrusive simplicity and calm and blessed reality.

Nor do I favor the practice of groaning or shouting, or any such paroxysms or convulsions as are common in the colored churches, but deem it important to "feed the people with knowledge and understanding." Be it that with many of us whites, religion approximates too nearly towards a cold abstraction, the colored people are liable to the opposite evils of mere excitement, having more heat than light, more zeal than knowledge, more explosiveness than consistency.

They peculiarly need, also, the piety of every day life. One of our graduates, who had proved himself a model of fidelity in the duties required of him, said to me, "I would not take a thousand dollars for the instruction which I have received on this point;" adding, "our people have no idea of it; I had no idea of it when I came to this school; now I see that religion has to do with everything."

And since it is so important that they should learn that if religion is not in the daily life, it is not any where, I insist upon candidates for admission into the church taking time to show that they are Christ's, by their daily, Christ-like conduct, before such admission. There are candidates among us now who desired to join the church several months ago, who have been held back in order that they might have opportunity to prove their love to Christ to be of the required Scriptural type, "not love in word, neither in tongue; but in deed and in truth."

But what is the result, it may be asked, of such a conservative course? Of all our graduates——not including

those of the present year—at least five-sixths have given evidence of Christian character. But their trial, when surrounded by the influences of the school, is comparatively slight. A seven times hotter furnace awaits them when they go forth into the world. And it is to me a marvel of grace, that they have with scarcely a single exception, passed through the furnace unscathed. Nay more, our hearts have been greatly rejoiced by the testimony to their fidelity and efficiency in laboring to enlighten and Christianize their race. We do, therefore, thank God and take courage in our work.

ALABAMA.

STUDENT AID FUND.

Some funds are entrusted to us specifically to aid poor and deserving young colored students. The following letters from students of Talladega, Ala., are illustrations of the gratitude awakened by this timely assistance. They also show the difficulties which these students encounter in getting their pay when they teach school in vacations.

STUDENTS' LETTERS.

From P. W. Young.

It is with much gratitude, that I write you a short letter. I wish to return to you my sincere thanks for the money that I received from you. It could not have come in a better time than it did, for I was greatly in need of funds to pay my expenses. It troubles me to think that I cannot find the way in which I should express my thanks to my Northern friends as I should.

We have a fine school at present. I am studying systematic theology, and I like it more than any study that I have ever pursued. I have a fine Sabbath-school, about thirteen miles from here, to which I go every other Sabbath. It numbers about one hundred and twenty-five. I enjoy teaching them very much with three or four of their number to assist me.

I taught school five months last summer and part of the fall, but my wages were only twenty-five dollars a month and I could not save much at that price, especially as it was discounted so heavily. I have not got all my pay yet either.

From B. H. Hudson.

I have received twenty-five dollars out of the funds you sent for the aid of students who are in need, and are preparing themselves for life's work. I feel that there is great need of laborers who have the work at heart, and I am trying to fit myself for the work.

I have taught for several years past, during vacation. My salary has been small, mostly paid in State money, worth from eighty to ninety cents on the dollar. I have often failed to get my pay, even in State money. My aim is to complete a normal course of study, if I can, though the way sometimes seems dark.

With the aid I have received from your contribution, for which you have my hearty thanks, I shall try to work my way through the present session of school. I am endeavoring to fit myself for the Lord's service, a service that is demanding laborers now, for our people are suffering from the want of proper leaders and teachers.

From J. R. McLean.

Through the kindness of Prof. A. A. Safford, I got a portion of the money you sent to him. I am not able to tell the good it will do me, but I feel sure it will not be spent in vain. I was needing some money very much just then, because I got nothing for my work during the summer. I taught two months and have not received any pay yet, and I am not sure of getting anything at all.

I hope I shall be able to continue in school until I shall be able to do a good work for the Master, for I feel that the work is great and there are so few who are taking hold of it. O, the work that

is needing to be done now, and only a few who are ready to go out into the field and reap the grain which is being lost!

CHURCH HISTORIES.

Some of the churches in the South forwarded to us historical sketches of their rise and progress, to accompany the reports of the schools which were prepared for our Centennial Exhibition. But as that only included the *educational* work, these *Church Histories* have remained in our hands. We have from the first intended to present them to our readers but our crowded columns have prevented hitherto. We are sure that many will read the two sketches we now present below, with admiration of the perseverance and self-denial of these earnest workers in the South, and with gratitude to God for their success. May many of our readers be stimulated to greater sympathy and helpfulness to such struggling churches in the South!

THE FIRST CONGREGATIONAL CHURCH, SELMA, ALA.

By Rev. G. Stanley Pope.

In the fall of 1871, the teachers in Burrell Academy, feeling the need of a better educated ministry among the colored people, desired the American Missionary Association to send a minister and organize a church. Accordingly Rev. D. R. Miller of Oberlin, Ohio, was sent, who preached in the school building for several weeks. The efforts were attended with the blessing of God. Many were converted.

May 12th, 1872, The First Congregational Church was organized, consisting of twenty-three members; a few of the young converts, and a few bringing letters from the Presbyterian Church, and the teachers on the ground, making the number.

No desire to increase the number of churches, or to build up any *ism*, led to the organization of the church, but the desire to give to the people more Bible instruction than was possible through the efforts of the teachers alone, in day school and mission Sabbath-school. The future progress of the people themselves made this a necessity.

Very soon after this, Mr. Miller left and there was no pastor until the following November, when Rev. G. Stanley Pope of Strongsville, Ohio, was placed over the church. He has remained with it until the present time. Immediately upon his arrival the pastor felt the necessity of having a church building in order to give the idea of permanency in the community as well as for greater convenience.

Charlie Carter, four years old, of Tallmadge, Ohio, hearing that we wanted to build a church, soon sent three cents to his brother H. W. Carter, Principal of Burrell Academy, for a church in Alabama. This was enough to begin with. A central site was secured, and in April, 1873, ground was broken, and a neat church 34x60, with a tower in front 8x12, was erected, the church members raising what they could toward the enterprise and receiving aid from citizens and friends in the North. The A. M. A. purchased the land costing $400 and gave $1,310 toward the building, which was dedicated the first Sabbath in October of the same year. The entire cost of the building was $3,252.69.

Recently a basement, costing $647.60 furnished, has been put under part of the building. This consists of two rooms. The front one is used as a public reading room, and the rear one for the primary class in Sabbath-school and prayer-meetings. It is also the intention that this be used for night-school. The reading room is fully as well patronized as it was expected it would be, and promises to be of great benefit to the community. The American Missionary Association and the teachers in Burrell Academy have every reason to thank God for the success that has crowned their efforts in the religious work. There has been a constant growth in the church. Only two communion seasons have passed, except during the pastor's vacations, with

out some additions. But the strength of the church is not told by its numbers, and much less can its value to the community be judged by its power to draw people within its own doors. To see this one must look within the pulpits and Sabbath-schools of the other churches. Our Sabbath-school has been a source of great trouble to those who take no interest in work for the children.

Only a few days ago, one of the leading members in another church said that soon after our church was built he wrote to the Bishop, telling him he must send an educated man as their minister, or the Congregationalists would get all their young people. Great opposition has been manifested toward our work, because it is evident the young people will appreciate an educated ministry and the existing churches cannot hold them if they continue their present management. Great efforts are being made in some of the churches to bring their Sabbath-schools up to the standard maintained by us. Our object is to instruct and improve the children and we are glad to see improvement and feel that our mission is being partially accomplished in this way. There are at present 85 church members, and over 200 in weekly attendance at Sabbath-school.

TRINITY CHURCH, ATHENS, ALA.

By Miss M. F. Wells.

This church, though not an organic part of Trinity School is nevertheless, like the Sabbath-school, an outgrowth of it, and in close sympathy with it.

As the school grew in the knowledge of the Bible and in general culture, there seemed a great and ever increasing demand for a more intelligent worship than was found in the old churches.

Through the good providence of God, the Rev. H. S. Bennett, of Fisk University, had his attention called to Athens, as a point where more laborers were needed. Taking an occasional Sabbath from his regular work in Nashville, he made a pilgrimage to Athens, and preached in the chapel of Trinity School. The divine blessing attended these efforts, and so much interest was manifested that it seemed best to hold a series of meetings. Several of the students and some others consecrated themselves to the service of the Master, and in Feb., 1871, a Congregational Church was organized. In this little band of nine persons, there was but one man, and he was straightway appointed deacon, and as our manual provided "two or more deacons" many silent petitions went up, that the material might be speedily supplied for the requisite officers. In God's own time and way these prayers have been answered.

The church being established, it was decided that a public service should be held every Sabbath morning, and a prayer-meeting on Wednesday night of each week. Mr. Bennett being able to visit the church but once a month, the service was conducted in his absence by the Principal of the school. The congregation increased in numbers, and the church held on its way, strong in faith, and earnest in labor for the up-building of Christ's kingdom. During the summer vacation, Rev. David Peebles took charge of church and Sunday-school. His labors were blessed in the strengthening of the church, and in several conversions.

In October, L. A. Roberts, a member of the Theological Class of Fisk University, was employed by the American Missionary Association to labor with this church. He was ordained in November. With the week of prayer, in January, 1873, commenced a series of meetings, which were attended by greater blessings than had ever come to the church before. Nearly all of the more advanced students in the school consecrated their lives to the Master, and during the year of 1873 twenty were added to the church.

Mr. Roberts left in July to pursue his studies in Oberlin, and the pulpit was without a ministerial supply again till December, when the Rev. M. T. Weir, another student of Fisk University, was employed by the American Missionary Association, to preach two Sabbaths each month till the summer vacation, during which he spent all his time in Athens, preaching every Sabbath.

From year to year, the congregation was increasing in numbers, and the need of a more commodious place for worship, than the school chapel afforded, was becoming imperative.

Several years previous to this, Miss Hadassah Stevens, of Natick, Mass., had placed in the hands of one of the officers of Trinity Church $5.00, as the beginning of a building fund. Several dollars had been added to this by various persons, who in sympathy and prayer were with the laborers in Athens. During the first English campaign of the Jubilee Singers, in response to their sweet songs, a church there sent us $348 00. To this Mr. George L. White (of Jubilee fame,) added $152.00,making the sum $500.00. Trinity School, by a series of concerts, had added something to this fund, and in the summer of 1874 initiatory steps were taken towards the erection of a church edifice. The little *Fund* was all expended for brick and lumber, and ground was broken for the new building.

Then came days of trial, of anxious waiting, and earnest wrestling with God, that help might come. Though for many months there came no gleam of *financial* light, yet the voice of the Most High was manifestly bidding us go forward. The church was without a pastor, most of its members were away teaching, trying to raise means to go on with their education. The teachers, only two in number, had little time or strength for work, beyond the daily requirements of the school-room, and we had no reserve corps. But remembering how the *weak things* are often God's chosen instruments, this little band of Christian workers, casting all their burdens on the Lord, went steadily forward.

In June, 1875, Trinity School celebrated its first decade by a Memorial service of deep and thrilling interest. The speakers were all students, who had learned their A. B. C. in this institution. Orators, essayists, poet, philosopher, historian, revelator and prophet bringing their grateful tributes to lay at the feet of their *Alma Mater*. In this touching review of God's mercies, every heart was melted, and the pent up feeling burst forth in those expressive words of the Psalmist, "What shall we render unto the Lord for all his benefits?" It was suggested that some memorial stones be set up, that should stand as a monument to Him from whom cometh every good gift.

This suggestion met a hearty and enthusiastic response, and *memorial bricks* for the new church were brought forward in the form of nickels, dimes and dollars, from men, women and children, till this united thank-offering amounted to over $200.00. One poor woman, coming forward with tearful eyes, to express her gratitude for what had been done for her children, subscribed $2.00, saying if she could not earn the money by washing, she would "tote bricks"! The exercises of this day proved a season of refreshing to all concerned, and with stronger faith, our prayers went up to Him who heareth the ravens when they cry.

In August, our hearts were cheered by the coming of Rev. H. E. Brown, whom the American Missionary Association had sent to aid us in our building enterprise. The plan of our neat little chapel was soon drawn, and volunteer workmen commenced digging for the foundation. On the 1st of September, a large concourse of people gathered to witness the ceremonies of laying the

corner stone. The address of Rev. H. E. Brown was able and impressive. The stone was laid and articles deposited by Miss M. F. Wells. The music by the choir was excellent. Deeply solemn and appropriate prayers were offered by Rev. Green Friend of the Cumberland Pres. Church, and by Rev. L. A. Roberts, the present pastor of Trinity Church. These exercises seemed owned of God, in the deeper and more general interest awakened in our enterprise.

The little means at our command was expended for building materials, and it was distinctly understood, that there was no money to pay the workmen. Nevertheless, the walls began to rise. Every day saw them a little higher. Men, women, boys and girls volunteered their services, and under the leadership of good deacon McKissack, (the "one man" referred to near the beginning of this paper,) the walls, from foundation to roof, went up without money.

A good Presbyterian brother in Indianapolis gave money to purchase the shingles, and the house is covered by a roof of cedar. Several of those who have been connected with the school and church work here commenced a fund for the purchase of windows, by a subscription of $5.00 each. Others also gave to this fund, among whom were Miss D. E. Emerson of New York, and Rev. G. S. Pope of Selma—God bless them and all who have given material aid, accompanied by earnest prayer and words of sympathy and cheer.

A Sunday-school, on Walnut Avenue, Boston Highlands, has written its name in grateful characters upon the hearts of the people here, and wrought a generous record on the inner walls of our sanctuary by a donation of $53.33, to be used in carrying forward the educational and religious work.

A church in Connecticut, in response to an earnest appeal from Rev. M. E. Strieby, Sec'y of the A. M. A., gave us $300.00. With this generous sum several bills were paid, and a heavy burden lifted from the heart of the treasurer.

The people here have, according to their ability, given very liberally of their labor, time and means toward the work. This spirit of sacrifice and self-denial, that the house of the Lord might be built, has been followed by rich spiritual blessings.

Showers of grace have descended. Believers have been quickened. The breath of the Almighty has stirred the entire community. Many souls have been brought to Christ, and at our last communion (March, 1876,) twenty-four new members were added to the church, all but one young persons and recent converts. Looking upon the long row of bright, intelligent faces, so full of earnest purpose to work for the Master, then upon the heads bowed reverently, to receive the outward sign of their inward cleansing, the "sprinkling of pure water," one felt like breaking forth in that grandly joyous strain, "Mine eyes have seen the glory of the coming of the Lord.'" Truly the Lord hath done great things for us, whereof we are glad, and we feel like exclaiming, "let every thing that hath breath praise the Lord."

AFRICAN MISCELLANY.

FACTS FOR LOVERS OF FREEDOM.

The Slave-trade is now being carried on at an annual cost of at least 500,000 African lives: 70,000 reaching the coast, and the remainder massacred.

There are five routes by which Slaves are taken from Central Africa:—

1. Through the Sahara Desert to Tunis and Morocco.

2. Down the Nile via Khartoum, into Egypt.

3. Down the Nile, turning off before reaching Khartoum, for the sea-ports on the Red Sea.

4. Direct to the Zanzibar coast, for Zanzibar, Pemba, &c.

5. Two routes from Lake N'yassa to the Mozambique coast, for Madagascar and the North.

The Treaties with Zanzibar do not really prevent the traffic, as the Seyid has no power to enforce these Treaties.

The English cruisers capture only a fraction of the dhows engaged by Arabs in the Slave-trade.

It has now became necessary to seek directly—by all justifiable means—to abolish *Slavery* in Egypt, Turkey, Persia, Zanzibar, Madagascar, Tunis, Morocco, Cuba, and Brazil.

Illustrated Missionary News.

From the Missionary News.

THE EXPEDITION TO CENTRAL AFRICA OF THE CHURCH MISSIONARY SOCIETY.

Six men have already been appointed for the Victoria N'yanza Mission—the Rev. C. T. Wilson, a young Lancashire clergyman; Lieut. G. Shergold Smith, R. N., who will be leader of the expedition during the journey; an architect, two engineers, and an artisan. Lieut. Smith sailed in March, and it is hoped that the whole party will start from Mombasa in August. The three hundred slaves now under Mr. Price's care at that station, belong to a tribe renowned as porters and carriers, and some of them will be useful in this capacity.

From Mombasa to Lake N'yanza the route lies across the country in a north-westerly direction, past the snow-capped Kilimanjaro and Kenia Mountains; past Unyanyembe, and thence up to Karagué.

The Expedition will carry a steam launch, so constructed that she can be taken to pieces, for carriage by the porters, and put together again and launched on any river where there are two feet of water.

Many and great will be the difficulties this pioneering party will have to encounter, but the God who has so safely conducted the Presbyterian Mission through all its perils to Lake N'yassa, and who has so marvellously helped and guided in this movement so far, will we doubt not carry it to a successful issue, in order to the fulfilling of His own purposes of mercy to the tribes of Equatorial Africa.

LIVINGSTONIA MISSION.—An interesting meeting was held last month in the Free Barony Church, Glasgow, to take leave of Dr. William Black, who is going to join the Livingstonia Mission in Central Africa. The Sabbath Scholars' Missionary Association presented the Doctor with a splendid medicine-chest and a magic-lantern and views. Dr. Smith who is going to the Victoria N'yanza to King Mtesa, was also present, and expressed great hopes for the future of Africa, that it would some day be as rich and important a country as India now is.

THE SLAVE TRADE IN THE RED SEA.—A correspondent, who has recently visited several ports in the Red Sea, states that about seven thousand slaves are brought every year into the ports of Hodeida, Koonfidah, Doheia, Yambo, Moka, and Djeddah. At the first four ports the slaves are brought in openly and admitted *on payment of* 25 *per cent. on the value, for the benefit of the Turkish revenue.*

There being an English and a French consul resident in Djeddah, the slaves are only brought by night into that port, though there is a regular market in the place called the Dike. The price of boys ranges from 10*l.* to 15*l.* sterling: girls, 12*l.* to 20*l.*: adults, 24*l.* to 40*l.*, "according to quality."

This correspondent adds: "I have, in disguise, visited many of the private slave markets, and the painful and distressing impressions left on my mind will never be erased."

THE KING OF ASHANTEE in Africa, now that peace is restored with Great Britain, has written to the Wesleyans, pressing them to restore their old Mission at Coomassie. Mr. Picot, their district superintendent, proposes to visit the place with a view of complying with this request.

THE PRESS.

From the Congregationalist.

CHURCH PHILANTHROPY AND ITS PRESENT OPPORTUNITIES.

BY PROF. L. T. TOWNSEND, D D., BOSTON.

IMPORTANCE OF IMMEDIATE ACTION.

We have thus far spoken of the claims of the three nationalities in the United States, the *Chinaman*, the *Freedman* and the *Indian*, against which there are at present peculiarly bitter caste prejudices. We have attempted to show that church philanthropy is under the most imperative obligation to proffer to each of these peoples the most liberal and continued assistance. In the present paper, the object is to speak of the urgent importance of immediately seizing upon existing opportunities which are calling for Christian sympathy and enterprise. Since the case of the Freedmen is of peculiar interest in its bearing upon certain great issues impending over the American people, we shall illustrate the thought before us chiefly with reference to their condition and claims. The key note of the principle involved is that there are rare opportunities in this world for rendering a given kind of service, which, if neglected, pass, and never again return.

There are opportunities coming to men which may be called golden, others which are silvern, others brazen, others still may be termed iron, and last of all there are opportunities which may be denominated final; they reach us attended with thunder, lightning, earthquake and tempest. God orders that these conditions, one after another, shall rise, pass, and be followed by their successors. There was an opportunity, taking an illustration from the field before us, golden in its features and relations, when American slavery could have been easily and handsomely removed from this country, through the personal magnanimity of leading Southern gentlemen; it was at the dawn of the Republic, when Washington, and others with him, felt keenly and deeply that the sacrifice ought to be made, seeing as they did, that slavery and liberty were incompatible, and that slavery should end, or disaster must follow. There have been, likewise, other opportunities when, for instance by restrictive legislation, slavery could have been quietly controlled and peacefully abolished. But unfortunately the system was allowed to abide; one opportunity after another passed, until nothing remained to rid the country of it, save the earthquake and the tempest. They came, they passed; we looked about us, and saw a million of dead men, and thousands of millions of wasted money.

There was a time, during the war and shortly after, when groups of colored men in middle life, and even in life's decline, could have been seen gathered about field-stumps, on which pine knots were blazing, trying thus to acquire the rudiments of an education. The enthusiasm was then at fever heat. But this sight is at present rarely, if ever, witnessed. Said one of the speakers at the last anniversary of Fisk University, Nashville: "At the close of the war, the whole people rushed into the schools; old gray-headed men and almost helpless children. There was an impulse that carried every thing before it. Our own institution numbered at one time (1866) twelve hundred students Then it dropped down to less than three hundred." Proper aid and encouragement have been so long withheld, that the colored man

is tired of waiting. Obstacles and embarrassments have stood about him so thick and seemingly insurmountable, that he is already discouraged. He has also made the unpleasant discovery that ignorance does not debar from the polls, nor even from political preferment. The evening school has given way, therefore, to the political caucus. The Freedmen, as would be expected, are found fast sinking into idleness and intemperance, are fast becoming tools for corrupt politicians to play with, and are falling into Roman fetichism and a worse than former licentiousness.

If, now, any one is philosopher enough to tell how to reproduce that early blush of enthusiasm for education among the Freedmen, let him speak. When the blacks of the British West Indies were emancipated, they likewise manifested a zeal for education only second to that shown by the Freedmen of America; but to-day, especially in Jamaica, "the liberated slaves," says an intelligent writer, "have relapsed into degrading sloth, if not also into barbarism." No one who has investigated this case questions but it might have been otherwise. The fatal mistakes were in diminishing their wages to such a pittance as required all their energies to eke out a mere subsistence; in leaving them without secular or religious education, and withholding that personal encouragement to a people so much needing it, and without which the emancipated will seldom, if ever, do otherwise than lapse gradually from their first ambitions and aims into idleness and indifference. "The dawn comes twice to no man," says an ancient African proverb. As it appears to us, second-rate opportunities, at best, those beset with increasing embarrassments and discouragements, now remain to those engaged in the educational elevation of that people.

True as inspiration is Shakspeare's text:

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows, and in miseries."

Heine felicitously remarks that "every age is a sphinx, which sinks into the earth as soon as its problem is solved." We may add, never to rise, save in some other form. What has been said as to elevating the Freedmen into educated citizens, applies, also, as to making them consistent Protestant Christians. No one can fail to see that Christian effort is met, already, with increasing and embarrassing difficulties. Little did the colored people know, ten years since, as to infidelity. To-day they are successfully taught to part with Christ by men who carry them a loaf of bread. They have accepted the loaf, and the mind has been poisoned with doubt. Though, in justice to their native instincts, it ought to be said, as yet the number of such is limited.

Ten years ago the Romanist bore no love for the slave, but since he has become a freedman, and since the ballot has been placed in his hand, he has been visited by all branches of Roman Catholic charities; he has been embraced by the priest and received into his fold. The eyes of many of these ignorant and superstitious colored people have been strongly allured toward Romish pomp, show, and ceremony. They have already devoutly kissed the crucifix. Could they be expected to do otherwise? Not only this, but the freedman has discovered that he is less troubled by his enemy when becoming a Romanist, and more so if he becomes a Methodist. He has also learned that his body is better provided for when he makes the sign of the cross; is it a matter of wonder if he asks, why shall I not make it? And, worse than all else for Protestantism, this course has been strongly advocated, as the readers of this journal already know, by the leading negroes of the North. The colored people are not slow to discover the apparent advantages held out

by the Romish Church, especially when approved and urged by the educated of their own nationality. As might be expected, by public resolutions they have recognized this deep interest of Romanism in their educational welfare, and have formally conferred with the authorities of the Catholic Church to ascertain to what extent they may look to it for assistance. For example, at a meeting of the colored people in Macon, Ga., to take action in regard to the education of their children, we find this:

"*Resolved*, That this meeting appoint a committee to wait upon Right Rev. Bishop Gross, who is now in this city, to obtain his views as to the educational policy of the Catholic Church in regard to the colored people of the South, and to ascertain to what extent we may look to that organization for assistance in the work of educating our children."

But, replies some one, suppose the Papist does assume the education of the colored people, what objection is there? At this point we are not dealing with objections to such movements. As yet we have not said that there are objections. We are simply establishing facts —the fact that Protestantism has been slow to see her most favorable opportunity, and backward in availing herself of it; also, the fact that Romanism has been quick to recognize hers, and ready, quietly, steadily and persistently, to embrace and render it available; the fact that the funds of the Protestant Church are at present withheld, and her schools in the South closed, in part, perhaps, because her business men at the North are paralyzed; also, the fact that Romanists, with seemingly ample wealth, are multiplying their schools, and are pressing, steadily and surely, on to the vantage ground; the fact that the Protestants, not having broken down their caste prejudices, are slowly but surely alienating their natural friends; also the fact that the Jesuit, always the shrewd and artful, but respectful and condescending, servant of the Church, willing to become "not merely the equal, but the inferior of the lowest," by boasting that he sees no difference between souls on account of the color of the skin, and by looking carefully after all forms of distress and want, is conquering that colored population, and strongly alluring it to the arch-enemy of the Protestant faith. We repeat, our object has not been, thus far, to say why these conditions ought not to exist, but simply to show that they do exist.

Now grouping the facts presented in former discussions, and applying the principle, which must be inferred from this review of the past and present of the Freedmen, to the three nationalities under consideration, we are forced to this threefold conclusion: There never has been a time when efforts in behalf of the Chinese have promised more ample returns than at present; the opportunity to redeem the Indians, at least to point them to Christ, is rapidly passing never to return; and the golden opportunity, the one freest from embarrassment, in efforts to save the colored population of the South to the Protestant Christian faith, and therefore, the opportunity of binding them firmly to Christ and the republic, *is already passed*. We dislike to be forced to these conclusions; it is exceedingly annoying publicly to announce them, but to suppress the truth may be worse, in the end, than to be frank and above-board in our admissions. What remains to be done by Christian people we will attempt to show in subsequent papers.

FAMILY CIRCLE.

THE CHILDREN'S SUNDAY.

BY BESSIE H. WHITTIER.

It was children's Sunday in Harlow St. Church. There were beautiful flowers festooned around the pulpit arch, and arranged on the desk and communion table. There were birds singing in their cages, that were hung from all the gas fixtures; and the organist played glad,

joyful music, as if it were Christmas day; for this was the children's Sabbath.

The little folks of the Sunday-school had all the middle aisle reserved for them. There they sat and sang the sweet Sunday-school hymns. And then there were addresses by the superintendent and pastor, and then came the best service of all—the baptism of the babies. There were ten in all . . . Away off at one side of the house were three ladies, who came in together, each with a little child, the very youngest, I think, in the church. One was Carrie Hay, and one was Amy Miller, and the other was dear little Jack Hook, only two and a half years old. The little girls were three years old; and this was the first time any of them had been to church.

They looked and wondered all the time, of course, and nothing escaped their bright eyes. To be sure little Jack spoke out loud, and commented on the music, so every one around could hear him; but 'twas children's Sunday, and no matter.

Once he announced that he was all ready to go home; but when the little babies were brought forward, he was quite as ready to stay; and he watched and listened more attentively while the minister laid his hand on each little head, and spoke the solemn words: "In the name of the Father, and of the Son, and of the Holy Ghost; amen." The babies were all very quiet; not one of them cried, and if they were shy at all, they forgot it quite, when Dr. Keene put into the little fingers a rose-bud from the font.

And then the children sang the sweet hymn:

"I think, when I read that sweet story of old,
When Jesus was here among men,
How he called little children, like lambs, to His fold;
O, I wish *I* had been with Him then!"

And then came the benediction, and the three little ones away at one side of the great church, went home, full of the sight they had seen. Little Carrie, as she opened the parlor door, and found papa waiting to welcome her, said: "I've been to ze church; and ze minister washed all the little babies' faces, and gave 'em some f'owers, and 'twas pitty!" Little Jack Hook was quite sure when he reached home that he had been to a circus; and Amy, the little, earnest one, and the most thoughtful of the three, pondered about it, baby-fashion, all the way home, and then told Grandma Donnell that she'd been to church "to worship the God. Dr. Teene put his hand on the babies' heads, and gave them their names, and *then they were God's little chil'ren.*"

And she got it right. Didn't she? I wonder if little boys and girls ever think that since their fathers and mothers gave them to the Lord in baptism, they are really *God's children*, and must love Him, and keep His commandments! He loves *them*, and watches over them most tenderly, their *Father in Heaven.*

Congregationalist.

A CHILD'S IDEA OF PRAYER.

Jennie Lee, who was only four years old, no sooner saw work laid aside than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares, while she rocked herself and Jennie to and fro.

For awhile Jennie amused herself very quietly by winding a string in and out through her fingers; but presently she began talking to herself in a low tone:

"When I say my prayers, God says, 'Hark, angels while I hear a little noise.'"

Her mother asked her, "What noise was that?"

"A little girl's noise. Then the angels will do just so, (shutting her mouth very tight, and keeping very still for a moment) till I say Amen."

Is n't this a sweet thought? I wonder if the children who read this story of little Jennie have ever thought how

wonderful it is that God always hears their prayers. He is surrounded by thousands and thousands of angels, and all praising Him with their golden harps; and yet through all the music and all the praises, He hears the softest prayer of a little child kneeling by the bedside. He must be very loving and very kind to children. We might think He would sometimes forget, and be listening to the beautiful sounds in heaven, instead of the prayer of a little child. But He never does. There is never too much singing or too many praises there for Him to hear a little girl's noise. E. E.

Christian at Work.

OUR SUNDAY-SCHOOL LETTER.

[ORIGINAL.]

To be read to the School and in the Missionary Concert.

To the Sunday-school children who read the "*American Missionary*":

I have been asked to write you a letter relating to our work among the Chinese in California, and I gladly consent. I like to *talk* to the children of my own Sunday-school. They know me and they always *listen well.* There are also some children whom I never saw, living in New England towns that I never visited, whom I should like to talk with very much; for somehow they have become interested in our Chinese mission, and have sent me some of their Sunday-school offerings, in aid of it. That touched my heart, and cheered me greatly. But I could not go to speak to them 4000 miles away, and the best I could do was to write them a little letter, such as I am trying now to write to you.

I must confess to you, at the out-set, that we do not, as yet, have many children in our schools. There are but few Chinese children in California. Almost all those who come here from China, are young men. Very seldom do we see an aged one. And there are but few Chinese women,—6000 or 7000 perhaps—on this coast. But there are, probably, 80,000 young men. Some of these, however, are not more than *twelve* years old, and, at that age, have been sent away from their homes in China to this land, so far-off and so unknown to them, and are expected not only to earn their own living, but to send money back to their parents. We have some of these boys in almost all our schools. They work hard all day in families, or in the shoe-shops, or elsewhere, and then come gladly, in the evening, to try to learn to read the English language. Sometimes the poor little fellows get very tired and sleepy before the school closes; but they struggle manfully against it, and show an eagerness in study that might put many of our Yankee boys to shame.

They do not come to us because they want to be told about Jesus and the salvation through him. What they desire is, to learn English, so as to get on better and make money faster and easier in this English-speaking country. But if we teach them our language, they cannot refuse to let us tell them, also, about the true God and their only Saviour. And, by-and-by, some of them like this part of our teaching, best of all. We don't know how many have been led to forsake their idols and to believe in Jesus, through this work. They come and go, and with some of them we scarcely get acquainted, before they pass beyond our reach. But Christ is able to follow them, and the story of Christ does not pass wholly from their memory. There was one little fellow about twelve years of age, who had been attending school a few months, and then sickened and

died. He did not seem to be a specially bright boy, had made but little progress in English, and his teacher had not yet discovered in him any special interest in the gospel. But he had listened to one of the songs they sing, and had learned the first verse and the chorus of it; and in the delirium of his fever was repeating, over and over again,

"Jesus loves me, this I know
For the Bible tells me so;
Little ones to Him belong,
I am weak but he is strong.
Yes, Jesus loves me," etc.

He died with these words on his lips.

So, I say, we don't know *all* that God may be doing by us; but there are at least 110 Chinese, of whom their teachers have reason to hope that they are true Christians. Nearly one hundred of these have been converted within the last two years. They are not all with us now. Some are in China. Some are scattered among the villages of California or Nevada. But I believe that wherever they are, they are trying to lead a Christian life.

Many of them came from villages in the neighborhood of Canton where little or no missionary work has ever been done. At any rate, they tell us that they never heard the name of Jesus, till they heard it in our schools. They go back to those villages, and their old acquaintances crowd about them to hear of the wonderful "sun-rise" land. And while they tell them of the broad ocean which they crossed and the great steamship in which they crossed it, of the rail-roads and telegraphs, the buildings and the business, the chances for work and the wages received, they find many an opportunity to testify to eager listening ears, of the Saviour they have found. I don't think that, at such times, they are silent. I *know* that some of them speak not in vain. And we are hoping that, in this way, we may bless not simply those whose faces we see and whose names we know, but others whom we shall not see, till we stand with that great multitude whom no man can number, of all nations and kindreds and people and tongues, and sing with them the new song.

I should make my letter much too long, if I should tell you all that interests and blesses us, in this good work. I learned long ago that little folks like *short* stories, and therefore I will stop right here, subscribing myself,

Your friend in Christ,
WM. C. POND.

San Francisco, Aug. 17, 1876.

POETRY.

THROUGH TEARS.

BY R. R. BOWKER.

Heavy was my heart, and my soul sad,
Red-eyed with tears, I could no more be glad.

The storm-darked sky couched to the awed earth's doom,
And all the land and all my life was gloom.

Then from its storm-drop home God's promise-glory sprang:
"'Tis tears that make the bow of hope," I sang.

Independent.

A CRY FROM AFRICA.

Far away, o'er yonder waters,
Hear imploring heathen cry,
Britain's happy sons and daughters,
Lend us help, we die! we die!

Light we need—"'tis darkness holds us,
Words to teach if idols save:
Shall we live when death enfolds us?
Must we perish in the grave?

We have fathers, mothers near us,
But in blindness, too, they dwell,
None, we ask, of all who hear us,
Can one word of comfort tell.

What to you gives life such pleasure?
Bids the dread of death depart?
Send! oh, *send that precious treasure!*
Help us clasp it to our heart!

Then, your dear enjoyments sharing,
Earth and skies the gift shall know;
Hail! each youthful Briton bearing
Balm to shed on heathen's woe!"

Illustrated Missionary News.

A LITTLE Quaker boy about six years old, after sitting, like the rest of the congregation, in silence, all being afraid to speak first, as he thought, got up on the seat, and, folding his arms over his breast, murmured in a clear, sweet voice, just loud enough to be distinctly heard on the front seat, "I do wish the Lord would make us all gooder, and gooder, and gooder, till there is no bad left." Would a longer prayer have been more to the purpose?—*Apples of Gold.*

OBITUARIES.

REV. E. P. SMITH.

BY REV. G. D. PIKE.

From latest intelligence it appears that MR. SMITH died June 15th, on board the Steamship Ambrig, near the island of Fernando Po, in the Gulf of Guinea, and was buried June 16th, at the Presbyterian Mission Station at Old Calabar.

Mr. Smith was born June, 1827, at South Britain, Conn. In 1830, at the death of his father, Rev. Noah Smith, he was removed to the home of his uncle, Col. Ashbel Smith, at Hanover, N. H. Here, at the age of three, his friends, and especially his grandmother, determined to train him for the ministry. His precocity at this time is illustrated by the following incident: On first attending school, he was asked if he had come to learn to read. "Oh! no;" he replied, "I can read now, I want to study arithmetic."

In his childhood, he was fearless, and noted for his defense of the weaker boys. He pursued his studies preparatory for college at Thetford, Vermont, and at the Chandler School, Hanover. He entered Dartmouth College, and remained for two years, finishing his course at Yale, in 1849.

After graduation, he taught school for three years at Mobile, Alabama, where he became acquainted with Miss Bush, to whom he was afterwards married. During his sojourn at Mobile, he frequently preached to the colored people. His sympathy was greatly aroused in their behalf, and he spoke his mind freely and boldly at all times respecting their condition. On completing his engagement in Alabama, he studied two years in the Union Theological Seminary, New York City, and while there associated himself with Charles Loring Brace in his efforts for reclaiming and finding homes for destitute and vagrant children. The first emigrant party of boys for the West was conducted by Mr. Smith, who displayed on the occasion some of his prominent characteristics. In the first place, money had to be raised for the transportation of from forty to fifty children to Chicago. Mr. Smith solicited enough to take them on the boat to Albany, giving a concert during the passage to secure funds to purchase emigrant tickets from Albany onward. At Albany he chartered a freight car and crowded his company into it, riding with them himself. When Sunday came, he stopped off and gave out notice there would be a meeting in a school-house near by. He preached, and his ragged regiment sang, awakening great interest among the farmers, who gladly provided homes for many of the boys.

From Union Seminary he went to Andover and completed his course of study. He soon received a call to settle over the church at Pompey Hill, N. Y., which he declined. Afterwards he was invited to preach as a candidate at Pepperill, Mass. On his way he lost his carpet bag, containing sermons and linen, but went before the people just as he was, and received a call on the strength of the impression he made that day—such emergencies bringing out

one of his marked characteristics—that of doing his best when under some severe pressure. At Pepperill, Mr. Smith and his wife endeared themselves greatly to the hearts of the people. Here, on the burning of the meeting-house, he manifested the characteristic beneficence of his life, by subscribing all the money he was worth for the rebuilding.

Soon after the breaking out of the war, he volunteered his services to the Christian Commission, and was stationed with his wife in Tennessee, at Nashville and Chattanooga. At Nashville his only son died, but so great were the necessities of the soldiers that he sent the body to Pepperill by express for burial, while he and Mrs. Smith remained at their post. His services before the close of the war were considered so valuable that he was appointed Superintendent of the Western department of the Christian Commission, and afterwards Field-secretary at Philadelphia, where he had charge of the distribution of a very large amount of money and supplies. After closing up the affairs of that organization, he wrote a very interesting volume, entitled "Incidents of the U. S. Christian Commission."

About this time, the educational work among the Freedmen was attracting much attention, and Mr. Smith entered the service of the American Missionary Association as District Secretary at Cincinnati. He was soon called to New York to take charge of the field work of the Association at the South, and while in this capacity, in coöperation with the Freedmen's Bureau, he performed a large share of the work of planting the schools and colleges of the Association for the Freedmen. Mr. Smith was eminently a pioneer, and when Gen. Grant announced his Indian policy, and invited the different benevolent societies to appoint agents and coöperate with the Government in the work of Indian civilization, Mr. Smith felt that self-denying men must enter upon the work, or it would prove a failure. He, therefore, resigned his fine position in New York, offered his services as Indian Agent, and was appointed to the Pillager and Chippewa tribes in Minnesota. He at once set himself to the work of reforming the service in respect to the sale of land scrip, by securing the appointment of a Commission, which saved the Government more than half a million of dollars. Large bribes were offered him to modify his report of this Commission, and so anxious did he become for the safety of the document, that he mailed it at an obscure country Post-office to insure its arrival at Washington. Finding an excellent outlook for civilizing agencies at White Earth Reservation, he built school houses and homes for the Indians, fenced in their lands, furnished them with stock, taught them agricultural and mechanical pursuits, and thus illustrated the possibilities of the triumph of a righteous policy for the red men. On the occurrence of a vacancy at Washington, Mr. Smith was appointed Commissioner of Indian Affairs, and entered heartily into the business of developing the beneficent policy of the Government, and breaking up the bad practices which had so long prevailed. The merciless opposition which he met from designing men, who sought to profit at the expense of the Indians, exhibits one of the saddest phases of our republicanism. His last report before Congress has given to the country such an array of practical suggestions, as must, if faithfully carried out, enure greatly to the benefit of the Indians and the nation. Soon after the retirement of Mr. Delano as Secretary of the Interior, Mr. Smith resigned his position, and was elected President of Howard University. The American Missionary Association had long felt that their African Mission work should be reconstructed and enlarged; and Mr. Smith was asked to visit Africa and make the

necessary investigations. While on this mission, he died of African fever, after an illness of two days.

He was noted from the first for his love of children, his mirthfulness, his generosity, his strong attachments, and his advocacy of the cause of the oppressed. In bearing he was courtly, and in his intercourse with people very modest, yet sympathetic and winning. But few men shared so large a measure of the affections and esteem of his associates, and of those in his employment. He did not seek distinction, but by the law of the fitness of things he gravitated to the front of the great enterprises in which he engaged. He took a deep interest in the local churches with which he was connected. While in Brooklyn, N. Y., he contributed at one time a quarter part of his salary for the Park Congregational Church. As an earnest, self-sacrificing and Christian philanthropist, he ranks among the foremost in the history of our country. Doing good in forgetfulness of himself, was his business, and he pursued it with all his heart till the end. "He was a good man, full of the Holy Ghost and faith." Much has been taught us by Divine Inspiration as to the final triumph of the followers of Christ. But all these sacred sayings scarcely prepare us to anticipate such assurances as were given to Brother Smith in his dying hour. On the 13th of June, he was taken with very alarming symptoms, and from the first was confident he would not live. He called for the purser of the steamer, and requested him to write as he should dictate, and from those last precious words the following are selected:

"Good bye, good bye. Jesus, His blessing is gracious, is wonderfully gracious to me. I would not suppose it possible to go to Heaven so blessedly, and certainly nothing but the love of the dear Saviour could carry me so easily across the river. I could not die happier, easier, more hopefully and blessedly than I am now passing away. I wish I could see you all again, and if God be gracious to me, as I trust most joyously He will, we shall live together again and do service with unspeakable joy under a weight, even a burden of glory. Oh! Who would not have such a Saviour! I am passing away to him now, quietly, peacefully; and it is scarcely a step to the very banquet of his love. I would like to live for more service for Him, but there is nothing else worth talking about to keep me here. Come my friends, come oh! beloved friends come, we will have better service, more glorious, in the life above. Hold on straight to the end. How glorious—how joyous—how blessed! It could not be possible for me to set out on an excursion so triumphantly, transcendently, magnificently, as I now pass away to join Him whom we love, and shall yet serve in magnificent glory."

MISS WOODCOCK.

BY REV. H. E. WOODCOCK.

Miss Lucy Angela, the fourth daughter of David and Martha Woodcock, was born June 16th, 1822, at Independence, Alleghany Co., N. Y., and died at Wellsville, Aug. 3d, 1876.

At the age of nineteen Lucy left home in company with her brother, and commenced a course of study at Oberlin, O. Within less than a year she consecrated herself to the service of Christ. During her course of study she adorned her profession with a well ordered life, and won the esteem and respect of all who knew her. Besides the little assistance her brother gave her, she relied upon her own energies to meet the expenses of her education. She was a graduate from the Ladies' Department. The first year after she had finished her course she ministered in the household of her brother, who was left with an infant son by the death of his wife. In the household and parish of her brother she

drew around her a circle of warm friends, and was beloved by all for her efficient Christian life. In the fall of 1853, she was released from her position in her brother's family, and prepared to obey the call of her master, which came through the Am. Miss. Association to go out as teacher among the emancipated slaves of Jamaica.

She sailed from New York in November, and after a stormy passage, in which the schooner was driven up and down upon the sea twenty-four days, the vessel reached Kingston.

She was stationed as teacher at Eliot, laboring in connection with Rev. Loren Thompson and wife. She loved the work of gathering in the children from "the bush," and of training them for usefulness. She never lost her relish for the work. After the school was brought to order at Eliot, she went to Sea View, where she entered a new field entirely alone among the colored people. She often spent weeks at this station without seeing a white face.

Although she had gathered a flourishing school, and saw much religious interest among the people, yet she was obliged to return to Eliot. Mr. Thompson's failing health compelled him to leave the mission, and the burden of keeping up the station rested mainly on her. She taught the school, often took charge of the meetings of the church in the absence of any minister, conducting the services in the form of a Bible class, or requested the members to speak and to pray; gathered a few of the most promising children into her household, took the supervision of them, provided for all the wants of herself and members of her family, and kept the mission premises in repair. She continued in her labors at Eliot, until the failing health of Rev. S. Wolcott left the school at Richmond without a teacher.

Miss Woodcock had long wished to enlarge her household to a boarding school, where all her scholars would be constantly under her own care. But the means were never placed at her disposal.

She taught the school at Richmond about two years, when she began to experience some inconvenience from a tumor in her breast. She was advised to go to her friends in a less debilitating climate and rest. She arrived at Wellsville, N. J., last December.

A surgical operation was deemed necessary. The tumor was taken out, and the wound readily healed. She hoped after a few months to be able to return to her work. But the pain in her side returned, and shortly after, without a struggle, or a groan, she was called to her final rest.

All that loving friends could do was done for her while she was among them. Her youngest brother writes, "We hardly realized her danger till she was gone from us. We see in her a noble woman, a living example of true Christianity, one who sacrificed her life for the work she was engaged in." With a vigorous constitution, with an eye single to her work, she calmly pursued her labors for twenty-two years in Jamaica, aiming only for the Christian elevation of the benighted.

RECEIPTS

FOR AUGUST, 1876.

MAINE, $200.81.

Bangor. First Cong. Soc.	15 00
Bath. Eliza Bowker	3 00
Bethel. Second Cong. Ch. and Soc.	25 00
Brewer. Dea. John Holyoke $20., First Cong. Ch. $4.48, and Sab. Sch. $3.58	28 06
Camden. Elm St. Sab. Sch.	10 00
Dennysville. Cong. Ch. and Soc.	30 00
Hampden. Chas. E. Hicks	2 00
Machias. Miss U. M. Penniman	5 00
North Boothbay. Cong. Ch. and Soc.	15 00
North Bridgeton. Cong Ch. and Soc.	2 25
North Vassalborough. Joseph White	10 00
Sheepscott. Amos Flye	12 00
Skowhegan. Cong. Ch. and Soc. to const. Miss Sara Tilton, L. M.	30 00
Standish. Cong. Ch. and Soc.	5 00
West Bath. Isaiah Percy $5., Beulah B. Percy $3.,	8 00
West Falmouth. Mrs. L. H.	50

NEW HAMPSHIRE, $117.74.

Colebrook. Cong. Ch. and Soc..... 12 00
East Derry. First Ch. and Soc..... 26 00
Epping. Rev. J. H Stearns and Family.. 2 25
Farmington. First Cong. Ch. and Soc.... 7 67
Keene. "A Friend"..... 28 12
Mount Vernon. Cong. Ch..... 10 00
Nashua. R. T. S..... 50
New Ipswich. Miss S. A. T..... 20
Orford. Stedman Willard..... 5 00
Troy. "M. W. W."..... 2 00
Winchester. Cong. Ch. and Soc..... 24 00

VERMONT, $410.23.

Bennington. "A Tenth" $5. bal. to const. Dea. Hiram Bingham, L.M.—50c. for Mag. 5 50
Berlin. A. M. W. 50c. Mrs. E. H. E. 10c.. 60
Bridport. Cong. Ch. and Soc..... 13 00
Cabot. Cong. Ch. and Soc..... 9 47
Enosburg. Cong. Ch. and Soc..... 23 00
Glover. Cong. Ch. and Soc..... 4 41
Greensborough. J. O. C..... 1 00
Hartland. Cong. Ch. and Soc..... 10 00
Hubbardton. "A Friend"..... 1 00
Newport. Cong. Ch. and Soc..... 28 00
North Wilmington. L. F. M..... 50
Orwell. Cong. Ch. and Soc..... 17 00
Peacham. E. C. Chamberlin..... 20 00
Springfield. A. Woolsen..... 250 00
Townshend. Cong. Ch. and Soc..... 18 25
West Enosburgh H. Fassett..... 5 00
West Randolph. Mrs. S. W..... 1 00
West Rutland. "Additional"..... 2 50

MASSACHUSETTS, $4,429.24.

Amherst. Prof. E. S. Snell $10., "A Friend" $1..... 11 00
Ashley. Cong. Ch. and Soc..... 8 50
Belchertown. Sab. Sch. of Cong. Ch. bal. to const. Charles B. Southwick, L. M.... 15 00
Boston. Mrs. Sally Perry $2,416.25 *for education of children of the Freedmen*—Park St. Ch. and Soc. $320., "Unknown" $50. —Cash, $12. *for Georgia*..... 2,798 25
Boston Highlands. "Mrs. J. D."..... 5 00
Brimfield. Cong. Ch. and Soc..... 10 70
Brookfield. Cong. Ch. and Soc..... 46 83
Cambridgeport. Women's Aux. of Pilgrim Ch. and Soc..... 41 00
Charlton. Mrs. Clarissa Case..... 5 00
Charlestown. Winthrop Ch. and Soc..... 99 29
Chicopee. Mrs. S. F. S. Brown..... 5 00
Coleraine. Cong. Ch. and Soc..... 10 00
Dana. N. L. Johnson..... 5 00
East Hampton. Payson Sab. Sch..... 50 00
Falmouth. First Cong. Ch. and Soc..... 42 00
Fitchburgh. Mrs. Mary Tolman, *for Hampton N. and A. Inst*..... 10 00
Greenfield. By W. F. Root $8.33, Miss Jeanette Thompson $5..... 13 33
Hadley, T. G. Huntington $10., Dea. E. Porter $10. bal. to const. T. G. Huntington, L. M..... 20 00
Hanover. First Cong. Ch. and Soc..... 3 60
Hardwick. Evan. Cong. Ch. and Soc..... 15 00
Haverhill. John Kendrick..... 10 00
Holliston. Mrs. R. R. W..... 1 00
Hyde Park. Cong. Ch. and Soc..... 19 38
Littleton. Dea. Otis Manning..... 25 00
Mansfield. "Friend"..... 10 00
Medford. Mystic Cong. Ch. and Soc..... 125 38
Millbury. M. D. Garfield..... 5 00
Mill River. Miss M. R. Wilcox..... 10 00
Natick. First Cong. Sab. Sch..... 50 00
Newtonville. Mrs. Jonathan W. Hayes $25., Cong. Ch. and Soc. $20.18..... 45 18
Northfield. Trin. Ch. and Soc..... 35 36
North Abington. C. Stetson..... 2 00
Northbridge Centre. J. W. Morse..... 5 00
North Brookfield. Union Cong. Ch. Mon. Con..... 7 00
Peru. Cong. Sab. Sch..... 6 00
Petersham. Cong. Ch. and Soc..... 10 00
Quincy. Evan. Cong. Ch. and Soc..... 55 16
Rehoboth. Cong. Ch..... 30 00
Rockland. Cong. Ch. and Soc. $241.60, Mrs. A. S. Reed $30. to const. Miss Mary Farley, L. M..... 271 60
Salem. Joseph H. Towne..... 100 00
Sandwich. H. H. Nye..... 2 00
Sharon. Rev. A. E. Chute..... 5 00
South Attleborough First Cong. Ch. and Soc. 11 00
South Egremont. Cong. Ch..... 16 33
South Hadley. First Cong. Ch. and Soc. (M. C. Coll.)..... 6 50
South Royalston. Second Cong. Ch. and Soc. 7 00
Stockbridge. "B." *for Hampton N. and A. Institute*..... 50 00
Sutton. Mrs. Mary H. Leland..... 1 00
Taunton. Trin. Cong. Ch..... 100 00
Uxbridge. First Evan. Cong. Ch. and Soc. 19 25
Ware. "Friends"..... 15 00
West Boylston. Cong. Ch. and Soc..... 27 00
Westminster. J. B. Wood..... 5 00
West Newton. Cong. Ch. (in part)..... 30 00
Worcester. Union Ch. and Soc. $95.60, G. M. P. $1..... 96 60

RHODE ISLAND, $15.

East Providence and Seekonk. Cong. Ch.. 15 00

CONNECTICUT, $1,551.24.

Bridgewater. Cong. Ch..... 15 00
Canton Centre. Sarah B. Hallock..... 5 00
Deep River. Geo. Spencer..... 25 00
East Berlin. "Z."..... 15 00
Franklin. Cong. Ch. and Soc..... 28 10
Gilead. Mrs. T. L. Brown..... 6 00
Greenwich. Miss Sarah Mead..... 100 00
Guilford. First Cong. Ch. $46., Miss Julia Evarts $10..... 56 00
Hartford. Park Ch. and Soc..... 60 27
Killingly. E. F. Jencks, *for Brewer Normal Sch*..... 5 00
Lebanon. First Ch. and South Scc. (ad'l.) 20 00
Lyme. Cong. Ch. by Rev. E. F. Burr..... 15 00
Mansfield. Second Cong. Ch. and Soc.... 16 31
Middlebury. Cong. Ch..... 12 68
New Haven. J. P. Hart $5., Rev. Joel Mann $5..... 10 00
New London. First Cong. Ch. $100., Wm. H. Starr $5..... 105 00
Norfolk. "A Friend"..... 1 00
Northford. Cong. Ch..... 16 64
North Haven. Elihu Dickerman..... 2 00
Norwalk. Mrs. C. L..... 1 00
Norwich. First Cong. Ch., (ad'l.) $50.81, Mrs. Charles Lee $30. to const. Mrs. Samuel H. Perkins, L. M..... 80 81
Old Lyme. Mary Sill..... 10 00
Putnam. Second Cong. Ch., M.C.Coll., bal. 2 86
Rockville. Rev. Giles Pease..... 5 00
Roxbury. Mrs. Fannie Perry..... 5 00
Somerville. Rev. C. L. Ayer and Daughter bal. to const. Miss Fanny A. Ayer, L.M. 20 00
South Britain. P. B. Averill and Mrs. H. Platt $10. ea., G. A. H. $1. Miss Nancy P. Mitchell $10..... 31 00
Stafford. Mrs. Thomas H. Thresher..... 5 00
Suffield. First Cong. Ch. and Soc..... 12 60
Terryville. Cong. Ch. and Soc. to const. Augustus S. Smith and Andrew S. Gaylord, L. M's..... 193 56
Thomaston. Cong. Ch..... 30 55
West Brook. Cong. Ch..... 28 00
Whitneyville. Cong. Ch. to to const. Rev. Austin Putnam L. M..... 31 00
Wolcottville. Cong. Ch. and Soc..... 19 41
Woodstock. Cong. Ch. and Soc. $28.23, Cong. Sab. Sch. $33.22, to const. Miss Emily J. Bowen and Mrs. W. W. Mathewson, L. M's..... 61 45
——— "Friends of the Freedmen,"..... 500 00

NEW YORK, $451.25.

Albion. M. A. Plumley $2., L. S. $1.,..... 3 00
Berkshire. A. P. Belcher..... 2 00
Churchville. Cong. Ch..... 27 00
Crown Point. Edwin S. Bogue..... 50 00
East Avon. Mrs. F. Dana..... 2 00
East Wilson. Charles M. Clark..... 3 00
Gaines. First Cong. Ch. and Sab. Sch. to const. Mrs. Joanna Root, L. M..... 30 00

Goshen. "A Friend," $5. *for Bibles* and $5. *for ed. of a girl, Fisk U.* 10 00
Griffins Mills. Cong. Ch. 7 00
Hamilton. Mrs. Catharine Hall 10 00
Lancaster. Calvin Ely 2 00
Le Roy. Mrs. Sarah Covert 5 00
Millbrook. "C" 5 00
New York. Mrs. Hannah Ireland 50 00
North Collins. Rev. J. D. W. 50
Oneida. Edward Loomis 2 00
Perry Centre. "A Friend" 5 00
Pulaski. Mrs. Martha Dodge 2 00
Sacket's Harbor. Mrs. Anar H. Barnes 60 00
Smyrna. First Cong. Ch. 15 75
Syracuse. Mrs. S. J. White 10 00
Tarrytown. Second Ref. Ch. and Sab.Sch. 50 00
Victor. Col M. Lewis 100 00

NEW JERSEY, $350.

Elizabeth. ——— 15 00
Irvington. Miss Rhoda Underwood 5 00
Montclair. First Cong. Ch. $200., Sab.Sch. of First Cong. Ch. $70. ..... 270 00
Newfield. Rev. Chas. Willey 10 00
Trenton. "E. B. F." 50 00

PENNSYLVANIA, $374.06.

Athens. Mrs. F. E. C. 1 00
Gibson. Miss U.Stevens,deceased,by Miss A. Stevens to const. MRS.MARY B.STONE. MRS. CYNTHIA W. STEVENS, MISS PUAH STEVENS and JOSEPH LEVI STEVENS,L.Ms. 103 00
New Castle. Mrs. J. W. 1 00
Philadelphia. James Smith 100 00
Southport. Mrs. J. E. O. 1 00
Washington. Dr.F.Julius Le Moyne, *for Le Moyne Sch., Memphis, Tenn.* 158 06
West Alexander. "Free Presbyterian" .. 10 00

OHIO, $299.77.

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Bedford. Mrs. E. G. Conant 5 00
Burton. "Individual" 2 00
Cincinnati. Rent, $56.62 *for the poor in New Orleans,La.*, Henry Stephenson $10. 66 62
Coe Ridge. Mr. and Mrs. David Ingersoll. 42 00
East Rockport. "A Friend" 2 00
Greenwich Station. Mrs. Luther Mead 2 00
Hudson. Hiram Thompson *for Home M.* . 20 00
Kingsville. "A Friend" 5 00
Medina. S. S. 25
Oberlin. First Cong. Ch. 30 00
Paddy's Run. Sab. Sch. 27 00
South Ridge. Mrs. U. Haviland 2 00
Steuben. L. P. 1 00
Tallmadge. Cong.Sab.Sch.$3.0. "A Friend" 50c. 50 50
Twinsburgh. Cong. Sab. Sch. $16., Misses L. M. and R. F. Green $4., ... 20 00
Wadsworth. Geo. Lyman 10 00
Willoughby. Miss Mary P. Hastings 5 00

ILLINOIS, $715.23.

Alton. Ch. of the Redeemer 6 20
Chenoa. Cong. Ch. 5 00
Elgin. Cong Ch. 10 00
Galesburg. J. G. W. 1 00
Geneseo. ESTATE of Stephen Pomeroy 5 00
Glencoe. Cong. Ch. (ad'l.) 6 50
Granville. Cong. Ch. 100 00
Gridley. Cong. Ch. 8 00
Kishwaukee. ESTATE of Wm.H.Johnson,by J. C. Johnson, Adm. 500 00
La Harpe. "Mrs.E.B." $10.,Mrs.E.J.N.$1. 11 00
Lisbon. Cong. Ch. 18 00
Metamora. "Several Friends" 5 05
Paw Paw. First Union Ch. 16 48
Port Byron. Ladies' Soc. 7 00
Shirland. Cong. Ch. 6 00
Wheaton. Lucinda M. Chapman 10 00

MICHIGAN, $126.74.

Adrian. "A Friend" 30 00
Alamo. Julius Hackley 10 00
Buchanan. B. M. Pennell 25 00
Chelsea. J. C. Winans 5 00
Hudson. "A Friend" 2 00
Kent. H. R. L. 1 00
Manistee. Cong. Ch. and Sab. Sch. 37 34
Milford. E. G. 1 00
Otsego Lake. Mr. and Mrs. Kirkland and daughter 5 00
Pentwater. S. G. U. 40
Romeo. Mrs. Mary A. Judson 5 00
Traverse City. J. W. Bushnell 5 00

WISCONSIN, $141.62.

Eau Claire. Cong.Ch.$30.,W.W.Chase $3., 33 00
Elkhorn. Cong. Ch. 5 00
Fort Atkinson. Cong.Sab.Sch. *for a pupil, Fisk U.* 15 00
Fort Howard. Cong. Ch. 25 00
Hartford. Cong. Ch. 18 30
Milwaukee. Spring St. Cong. Ch. 30 00
Rio. Cong. Ch. 3 09
Windsor. Cong. Ch. 10 18
Wyocena. Cong. Ch. 2 05

IOWA, $113.

Council Bluffs. Lee De Forest and Rev.H. S. De Forest to const. GEO. LEE DE FOREST, L. M. 30 00
Dubuque. Mrs. L. A. Randall 6 10
Franklin. Cong. Ch. 3 40
Grinnell Cong. Ch. 55 00
Nevinville. Rev. A. W. A. 50
Quasqueton. Cong. Ch. $9., Rev. Albert Manson $5., I. H. D. $1 ..... 15 00
——— "A Friend in Iowa" 3 00

MINNESOTA, $151.06.

Austin. Cong. Ch. to const. FREDERICK KING, L. M. 30 00
Minneapolis. Plymouth Ch. 12 85
Northfield. Cond Ch. $71.21, Cong. Sab. Sch. $37. *to purchase a Cyclopaedia for Le Moyne Inst.* 108 21

DISTRICT OF COLUMBIA, $9.37.

Washington. First Cong. Ch. 9 37

TENNESSEE, $23.70.

Chattanooga. Cong. Ch. 16 70
Memphis. Girl's Mission Circle of Le Moyne Sch 7 00

GEORGIA, $468.05.

Atlanta. Rent 468 05

ALABAMA, $1,144.60.

Athens. Trinity Sch. 220 00
Marion. Church, by Miss Bullard 1 85
Mobile. Emerson Inst. 441 75
Selma. Pub. Fund $473.—Donation *for Reading Room* $8. ..... 481 00

LOUISIANA. 50c.

Terre Bonne. Rev. D. C. 50
———50c.
——— W. B. A. 50

INCOME FUND, $1,050.

Atlanta. Graves Library Fund, Atlanta University 1,050 00

ENGLAND, $100.

London. Rev. O. H. WHITE, D.D. to const. himself, MRS. CHARLOTTE B. WHITE, and MISS LOTA B. WHITE, L. M's. 100 00

SCOTLAND, $60.

Edinburgh. Adam Pearson 60 00

Total, $12,303 71

Total from Oct. 1st. to Aug. 31st. $167,969 05

WM. E. WHITING,
Asst. Treas.